The Inquirer

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THE BISHOP OF SOUTHWARK

DR. MERVYN STOCKWOOD is in the news again. It may be surmised that he is going to stay there. No doubt he enjoys it, and no doubt he believes he can use it for purposes which seem to him good. But it must seem to many in the Church of England that it has its disadvantages; and to some outside it must provoke questions that the Bishop of Southwark may one day be called upon to answer. If he lays about him, as apparently he rightly should, in the diocese of Southwark, why should he not lay about him, in the manner that publicity offers, in the general concerns of the Church of England ? The scope apparently is wide. According to the *Guardian* (as, alas, the *Manchester Guardian* must now be called), "For many years past it has been the custom for bishops of the Church of England to turn a blind eye to the old scandals of ritualism". In other words it has been the custom for a very long time for bishops to ignore what the Bishop of Southwark says in the most public manner should not be ignored, namely the breaking of solemn oaths.

They are presumably still being broken. He knows it. He has known it for a long time. According to some purists he may be breaking them himself. In acting as the Bishop of Southwark, very much in the public eye, he may be called upon sooner or later, to explain the whole jungle of vows in the Church of England, and that is not an easy matter.

Vow Making

He may be called upon to explain the jungle in what, in a prepared statement, he says is his "real job". "It is to make the Church live in those great industrial areas where people have nothing to do with the Church." The great industrial areas are not by any means cut off from vows and their meaning. Half an eye for instance can see that in certain great industrial areas the kind of people with whom the bishop has a great concern flock to Mass. But not in Anglican churches, in Catholic churches. It is not the Mass—if that is the cause of offence—which keeps people away, it is where it is celebrated.

And this is important. According to the Bishop certain clergy in his diocese have notoriously been breaking their vows for a long time. His predecessors have presumably, in the decorous words of the *Guardian*, turned a "blind eye" to it. Other bishops are turning a blind eye, and ordinary men may well ask the question, why make a vow, and make it in the most solemn manner, when everyone knows that it will be broken ? The ordinary man in the industrial areas, if he cares two hoots about it, and it is the intention of Dr. Mervyn Stockwood to make him care, may very well ask the question why vow-making and vow-keeping should, on the Bishop's showing, be less carefully observed in the Church than, say, in industry. (And of the iniquities of industry and commerce Dr. Mervyn Stockwood has said much.)

The Purists

Where in fact is the Bishop of Southwark going to stop ? The whole range of publicity is before him. Is he merely going to "clean-up" his diocese and stop at that ? The interested outsider—if there can be an outsider in such a matter—may well ponder Dr. Stockwood's responsibility. There is the whole Anglican Church. He knows what is taking place. He knows what the purists think of his own position. After all he has solemnly sworn himself that he unfeignedly believes "all the Canonical Scriptures of the Old and the New Testament". He does not. Not in the manner of the Prayer Book of 1662. Few people expect him to. But then there are still people, who like to use the word integrity with,as much concern as the Bishop, who wish to ask why take a solemn vow which everyone knows on the surface is not going to be kept. The Rev. Rice Alforth Evelyn Harris is on his way out, because he did what he liked with his vows, particularly with the Common Prayer Book of 1662. Some unsympathetic people may very well ask why Dr. Mervyn Stockwood is not on the way out also. In fact there are some grim people in the "great industrial areas" who precisely ask that, and are likely to go on asking it.

Publicity

They are unfortunately a small number, a very small number; unfortunately, because it would show a certain passionate regard for religion if more people did ask it, without particular offence to the Bishop. There is much that is difficult to understand. Bewildered ignorance for instance can hardly help contrasting Canon Mervyn Stockwood with Dr. Mervyn Stockwood, Bishop of Southwark. The Canon wrote and spoke a great deal. He may have said as much, as a canon, on the subject of vows that he is now saying as a bishop, and it may have slipped by unnoticed. But it would clear up ignorance if it could be shown that the canon was as openly concerned with vows as the bishop. The subtleties of belief in the Church of England are not an easy matter. They have been given headline news. It is not the Diocese of Southwark that is now in the news but the Church of England. Publicity is a dangerous weapon for an ecclesiastic to use. It can have a boomerang effect upon issues better served without it.

EITHER . . . OR?

By John Rowland

ONE of the outstanding criticisms of the liberal Unitarian attitude has been what may be called the "either/or" criticism. This has been uttered in our time by such writers as Dorothy Sayers, T. S. Eliot and C. S. Lewis; and the latest expression of it (though not specifically addressed to Unitarians) is to be found in an interesting book from a German who is now Vicar of an English parish in Lancashire, the Rev. Werner Pelz. Mr. Pelz calls his book, for some inscrutable reason, *Irreligious Reflections on the Christian Church* (S.C.M. Press; 8s. 6d.), and expresses in eloquent terms the message of the orthodox Anglican Church.

If that were all that he did, there would be little reason for giving him any space here; but he is so interesting in the way in which he works the whole thing out, that he seems worth considering briefly. Again and again he expresses what I have called the "either/or" attitude, often using those words specifically. Speaking of the crucifixion of Jesus, for instance, he says: "Either, there is here the end of superstition, of priestcraft, the unmasking of the claims of the pseudo-supernatural, the end of unreasonable fears; or the Cross is the beginning of everything, the miracle of miracles, the Resurrection from the dead".

Elsewhere, speaking of the Bible, he writes: "Either the Bible is under our control, it is a book among other books, it propounds a religion among other religions, it offers a jumble of wisdom among a host of other wisdoms . . . or the Bible is an account of a happening, *the* happening, the key to men's existence and history".

These are only two of several passages in which Mr. Pelz attempts to state the dilemma of man, as he sees it. There is, in such orthodox quarters, a repeated attempt to say that we have either to accept the orthodox message as a whole, or reject it as a whole, that there is no half-way house, no compromise, no possible way of accepting any religious position which sees man as feeling his path towards God, no way of looking at the great world religions as alternative paths to truth, each of them acceptable and understandable to some men.

The fact is, of course, that Mr. Pelz's two ways of taking the Bible (to consider a typical example) are by no means the only ways of looking at it. The Bible may be regarded as a record of one method by which men felt their path to truth, parts of it being divine, with sparks of fire, and parts of it only too obviously human. Mr. Pelz will not admit anything of that sort; and yet that is the way in which it strikes many thoughtful people (perhaps most thoughtful people) today. Those people are not irreligious people; they are just people who cannot see the message of hundred per cent. orthodoxy as acceptable.

Mr. Pelz's book is a book which is, in the main, aimed at Anglicans; there will, of course, be many members of the Church of England who will accept it and derive much satisfaction from it. But Unitarians and religious liberals generally, who tend to disregard such volumes, should read it, and read it with care; for books such as this are to a considerable extent responsible for the fact that orthodoxy, all the time, is fighting a losing battle in the twentieth century.

The man in the street, reading Mr. Pelz's pages, however well written, and however eloquently expressed, will turn away in bewilderment. He will say that to him this attitude fails to make sense; and in saying that it may be that he will be right. The attitude does not make sense, and it does not make sense for one reason—that it presents the "either/or" attitude, facing the reader with a need to decide between black and white, whereas the reader knows that some things are grey.

Unitarians may say that such books are not for them; but they would be foolish wholly to disregard this case, made out by an orthodox thinker. They would do well to think about it since this is a case which liberals in the religious field will have some day to face and to answer.

MESSIAHS AND THE END OF THE WORLD

By Tom Wardle

"*And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come . . . .*"

IT has been a fascinating vision, the vision of the end of the world. Fascinating because it was at once dreadful and thrilling. It offered horror, but it also offered release, dramatic release from the humdrum, the petty, the oppressive.

Although there have been apocalyptic and enthusiastic sects and prophets from Egyptian times, little has been written about them. The Roman Catholic Biblicist, Monsignor Ronald Knox, translator of the Vulgate, produced a scholarly-looking work in 1950—"Enthusiasm". It purported to be a dispassionate study of illuminist movements from the Corinthian episode to the rise of Wesleyanism and although clearly an erudite work with a plethora of references it betrays a little acidity from time to time. Mgr. Knox was writing his book over many years; here and there he gives indications of a warm sympathy with illuminist figures, especially Fox and Pascal and Wesley, and at the end there is a telling little quotation praising "enthusiasm". It all suggests an ambivalence in the writer's attitude. He was probably consciously against non-Catholic illuminism (and even Catholic movements like the Jansenist which was condemned by the Papacy), but subconsciously he is strongly attracted to it.

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This is not an infrequent phenomenon; but Mgr. Knox's book is not exhaustive. Another work, slighter in nature but dealing with some personalities whom Knox does not mention came my way through the kindness of Rev. A. W. Vallance and his wife in distributing part of Dr. Alfred Hall's library to ministers. It is "English Messiahs", a study of six English pretenders from the seventeenth to the twentieth century, by Ronald Matthews. It is interesting to set it alongside Gerald Bullett's delightful "English Mystics".

"English Messiahs" was published in 1936. It is straightforward, but unsympathetic biography. Only James Nayler, "The Quaker's Jesus", receives any warm treatment. Yet the obvious attraction of these odd figures for the writer makes itself felt. There is a chapter on Henry James Prince, who died in 1899, and his follower who eclipsed him with the extremity of his claims, John Hugh Smyth-Pigott. Prince founded a community at Spaxton called the Agapemone, "The abode of love". He claimed to be the Beloved of Christ, the vehicle of the Holy Ghost sent to prepare the way for the Second Coming. Smyth-Pigott was ordained a priest of the Church of England, went over to the Salvation Army, returned to the Church, met a disciple of Brother Prince and became converted to the Agapemone faith. He opened a church near Clapton Common in London and preached the coming end of the world.

In 1899 Prince died. The hopes of the community sank, for he had been considered incapable of death. Smyth-Piggott was not long before he had justified his leader's death, and gone further. In 1902 he himself claimed to be Jesus Christ—"I stand before you as the Son of God, come in my own body, to receive my people unto myself". Needless to say, he too died, and his cause with him. But not before he had had an electric effect on many people. Ernest V. Hayes, writing in *The Inquirer* in July, 1950, describes the scenes outside Smyth-Piggott's church. Hayes met him and writes of him as "very attractive, and I think he had definite hypnotic power".

Last year from the Press there came another study of the same kind, Anthony Hunter's "The Last Days". This covers Messianic movements in Europe and America with some references to doctrines of Doomsday in religions before the Christian era. In Solomon Eccles, William Whiston, Joanna Southcott, William Miller, Margaret Rowan, men and women of widely differing times and backgrounds, there is the same preoccupation with catastrophic judgement, the same call to repentence, the same fanatical following, the same disillusionment.

Hunter regards this repeated phenomenon as partly explained by a desire to expatiate childhood guilts by death, which has a Freudian tone, and partly by a primitive attempt to propitrate the forces of Nature and ensure the rebirth of the world, which is a Jungian emphasis. He thinks that the guilt-feelings are largely the product of repressions induced by Christianity—"essentially an ascetic religion", and the Jungian theory accounts for the wish to go out into the country or up mountains which usually accompanies apocalyptic panics.

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This book is instructive psychologically and also diverting; but there is an ominous colour about it too. Threats of doom may have turned out to be the sick imaginings of madmen in the past, but are they so today? It is not the mentally unbalanced but the calculatedly reasonable men of our time who warn us of the possibility of a final ruin. For theologians too, as well as scientists the theme has taken on a new significance In a series of sober talks on the BBC last Christmas-time Professor J. V. Langmead Casserley discussed the meaning of the end of things, for the person, for the world. He is a neo-orthodox theologian but his words have a great reality about them. "The idea of the end of the world" he says, "is independent of the question whether it will come after a short time or after a long time . . . . If this night is not the night on which the world ends, it is at least a night on which the world could conceivably end . . . the important thing is to remain in a state of grace, continually aware of God's reality . . . and our own part in his scheme of things".

FROM MY JOURNAL

By Simplicitas

I THOUGHT tonight at Church committee we'd have the roof off—and we can ill afford to do that with organ repairs still in hand! For some time past, there has been growing among a certain section, a wish to put "Free Christian" in place of "Unitarian" on our notice board. It is no uncommon situation in our churches, and tonight the matter appears on the agenda paper. At the end of half an hour it was plain that feelings were running so high, that no rational decision was possible. At last Miss Y. put her hand on the Chairman's arm, and he banged for order. "Might I suggest, Mr. Chairman" she said, "that we defer the discussion of this matter to the end of the agenda, to allow our minds to come to a right decision". She said nothing of allowing our feelings to cool, but her motion found a ready seconder and was carried unanimously. We cooled down indeed on the next item, consideration of the draught that sweeps down the aisle from under the left side door, whenever the wind is in the east. When the Free Christian matter came up again, it was amazing how the atmosphere had changed. It was pointed out there is space on our notice board for the inclusion of the words "Free Christian", the size of the letters to be left to the artistic discretion of the sign writer!

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Our young people's group has its crazes, even in the matter of Sunday afternoon discussion. For some time now, we have to consider a topic which sounds old fashioned, and can be knocked down, particularly by young Bert. Then I insist that we build up its modern equivalent, and both sides are satisfied. Today the subject was "temptation" and it didn't take long for Bert and his pals to dispose of the devil and all his words. I had a sudden inspiration and suggested we quickly went round the class asking each to name his or her besetting weakness. My young friends answered before they had time to consider what I might think, and the result was to me, revealing. Bert said his was to stay up so late reading that he was tired for work next day. Elsie confessed to buying more nylon undies than she needed. We had smoking too much, staying in bed too long in the mornings, and spending every penny each week and putting nothing by. Lastly came Jim who said he is often tempted to show up the faults of the chap above him, in hope of the sooner getting his job. "Alright, Mr. S" said Bert as the first bell went. "You win! Though I still say the devil's dead. It's just that he won't lie down".

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It is always a joy to me to listen to the old folk talk of the ministers of their youth. Men who are no more than names to me come alive as one of my elderly friends recalls the past. Old Mrs. P. was this afternoon talking about her beloved Mr. X. "To hear him give out a hymn was as good as a sermon" she said. "There are all too few like him now!" When I repeated her words to my wife Ruth, she said that occasionally on the radio, an elderly sounding Methodist minister will announce a hymn as though he were overwhelmed with wonder at the words he was asking to be sung. Next time I feel a little shakey about my sermon, I must stop dreading zero, and instead give out each hymn as though it were a sermon!

THE INQUIRER

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

BARNSTON 1959

By Maureen Waddington

THE evening of Saturday, July 18. An exhuberant greeting! And though the senses were dulled by tiredness, one realised that the I.R.F. Conference at Barnston had begun. Ahead lay three days of talks and discussions on "Religious Freedom and Religious Commitment", punctuated by a pleasant visit to Ullet Road Church in Liverpool—a chance, for those who played truant from tea, to see the city cathedral, consecrated in this century—the first business meeting which only the most hardened I.R.F.'ers survived, and the very best talk which went on into the early hours of the mornings.

Dr. George Pick from Mainz, in Germany, gave the first lecture on "The Essence of Religion", a search for an answer to the question "What is Religion?" and a development of questions which arose from the Study Guide to the conference. Dr. Peter Dalbert from Switzerland discussed the relation between "Tradition and Religious Belief". Not only the words he spoke, but the whole construction of his lecture, and the clear progression of his argument, were a guide to individual thinking on the place of traditional beliefs in a personal religious quest. He pointed out that wisdom lay not in rejecting all tradition as of no use, as the adolescent rebels against his parents' advice, but in seeing the good in the old, in selecting from the past that which applies well to the present.

The third thought-provoking lecture was delivered on Tuesday by Dr. Sidney Freeman from the U.S.A., on "Religious Freedom and Religious Commitment", an extremely wide and general theme. Discussions afterwards proved difficult and slow, since to be fruitful they needed to be specified, and thus, personal. The commitment to discuss such themes lies embodied in the aims of I.R.F., but the personal and individual nature of the discussions, which made any summary of them almost impossible (as the final general meeting to read and amalgamate all group reports proved) indicated that these discussions should have been along more definite lines. As was suggested, groups should deal with specific problems of religious commitment, say the responsibility of the church community to the wider community, to old people, to teenagers, or the place of the church in social service, and so on.

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Wednesday was spent driving round North Wales, and proved a respite from previous intensity of thought and action. Caernarvon Castle, through which Hamlet's ghost could have roamed at ease. For those who had briefly tasted of the muddy joys of Hoylake, and had lost faith in British seaside resorts, a mere glimpse of LLandudno, site of the F.O.Y. Easter Conference, was sufficient, before travelling, singing, back to Barnston.

The remaining days were full of further business meetings, and preparations for Stunt night on Friday, when national groups entertained each other in usual elaborately subtle style. A typical day at the I.R.F. Conference was recounted, from its primitive awakenings, quickened by cold water, followed by the first signal from the handbell which summoned all to breakfast in the hostel dining hall, through fiery discussions and meetings, to the surprisingly varied late-night activities. This reminded all of how even the less enjoyable chores, such as potato peeling or washing-up for about one hundred people, were enhanced by the community spirit. As with the smaller activities of the conference so with the more important. All had been conducted in fellowship, so that the simplest tasks and the most casual conversations was enriched by shared experience.

THE NAKED STALK?

By David Skelton

RECENTLY I went to preach in an industrial town in the North of England. As I walked through the town on the way to the church, I passed through deserted streets. The town seemed quite dead.

A generous estimate of the size of the congregation at the Unitarian Church that evening would be twenty persons. I left the church, and as I went back through the town, I was amazed at the transformation. There were people everywhere, waiting outside the dance halls, entering the cinemas, and thronging the cafes and coffee bars.

The realization that something is not quite right somewhere, is, of course, not new and efforts are being made to do something about it.

Our present position calls for a research into the religious feelings of people; if they have any; and if they have what are their reasons for lack of desire for communal worship. It also calls, I feel, for a little introspection on the part of every Unitarian into the religious position both of the individual and of the movement.

It is very frightening to hold one's beliefs and purposes at arms length, like a flower, and in the impartial light of reason and argument, to pluck off, one by one, the petals until, very likely, there is only the naked stalk remaining.

To do this requires ruthless courage, and a preparedness for the consequences which often follow—atheism, and a soul destroying sense of futility. From this nudity of spirit we begin again; but we are better off for the examination of our faith.

And I earnestly pray that I shall never in my life lack the courage, patience and humility to do this thing—to question my belief in the eyes of truth. This spirit which allows for, and even encourages, self examination, and re-adjustment, is to my mind the true Spirit of Unitarianism.

And herein lies the way for the future. That we have a problem in our movement is painfully apparent. Advance Campaigns and Sunday Express articles will help, but they will not solve the problem. It lies too deep for publicity.

The way for the future is a fearless advance in thought and belief stripped of the trappings of tradition and over-debated theology. And I feel that we must follow this way wherever it leads; even if it leads to the, for some people, distasteful philosophy of Humanism. Arguments about the Divinity of Jesus must take back seat in this journey forward, which is necessary if our movement is going to be prevented from a slow but inevitable, expiration.

It is a great encouragement and comfort to know that there are persons of wider experience and knowledge than oneself who are not too scared to lay bare their beliefs and ideals, and if necessary discard those which are unacceptable or old-fashioned in the view of contemporary thought and experience. And I feel honoured and thrilled to be a member of a fellowship where the search for Truth in the light of reason and conscience is the primary object.

This search which, to me, is the greatest value and true Spirit of Unitarianism will if carried out courageously and whole-heartedly provide the key for the future of our Movement.

News Review

Buxton.—The Induction of the Rev. Donald Dunkley to the joint ministry of Buxton Unitarian Church and The Old Chapel, Great Hucklow, took place in Buxton on Saturday, August 8th. Visitors and friends came from surrounding churches from both the East Cheshire District Association to which Buxton Church belongs and from the Sheffield and District Association, to which Hucklow belongs. About fifty people were gathered for the service, which was conducted by the minister, and to hear the Rev. E. D. Davies of the Sheffield Unity Church preach on the theme "You have not passed this way before", where he stressed the fresh responsibilities of the joint ministry on both congregations and minister, for whom this is his first charge. A welcome meeting followed the service before visitors withdrew to sample the August delights of Buxton Spa.

Services will continue to be at 11 a.m. at Hucklow and at 6.30 p.m. at Buxton.

Glossop.—In late June, the Church Anniversary was celebrated when the special preacher was Rev. Irvin Hodgson, Hyde Church Minister. Mr. Hodgson gave two fine and inspiring addresses which represented a stirring and heart-searching challenge to the consciences of those who only attended on such special occasions, and as encouragement to those who regularly made witness to their cause. Mr. Hodgson's visit was greatly appreciated. Collections and donations came to over £80.

Under the leadership of the Minister, the congregation has embarked on a special Forward Together Campaign (1662-1962 Tercentenary) which commences with Dedicatory Service Sunday evening, September 27, and continues with similar special evening services and weeknight meetings, among the speakers to the latter will be Rev. A. W. Vallance, President G.A.

Padiham.—Recently a booklet has been published dedicated to Mr. Thomas Wright Waddington, President of The Unitarian Chapel, Knight Hill, Padiham, for over 40 years, who passed away on April 16th, 1959.

This book is a Supplement to the History of Unitarianism in Padiham 1806-1906, and contains reminiscences by previous Ministers who have served the Padiham Chapel—Rev. J. H. Ewbank, Rev. V. A. Callow, Rev. A. E. Peaston, the late Rev. F. D. Jones, and Rev. W. H. Wareing. These reports make very interesting reading.

A Memorial Fund for the late Mr. Waddington has also been opened, and it is hoped to purchase chairs for use in Chapel.

New Zealand.—News has recently been received concerning one of the oldest—if not, indeed, now quite the oldest—of our veteran ministers, the Rev. Wm. Jellie, who still resides in Auckland, the scene of one long and one short ministry. Not many *Inquirer* readers will remember him as minister at Southport, during and after the 1914-18 War; but all will welcome the report that he has very considerably recovered from a serious illness which completely incapacitated him a few months ago. Unfortunately it followed upon the excitement and thrill of attending a Christmas Reunion party of church members.

Young Unitarians and Young Friends Joint Conference

Sir: I am running a conference for the U.Y.P.L. jointly with the Quaker Young Friends.

It has been suggested by the Friends. The idea is that both organisations should meet at the Friends Meeting House in Wilmslow over the weekend 12-13th September and discuss and get to understand the other fellow's religion.

The details are: Unitarian Speaker, Len Smith of Hyde; Friends Speaker, Julie Longman of Manchester; Dates 12-13th September; Venue, Friends Meeting House, Altrincham Road, Wilmslow; Cost, under 10s., Sleeping, in your own sleeping bag on the floor. Further details from Keith M. Noble, Kinver, Knutsford Road, Wilmslow, Cheshire. Phone Wil 5349.

Yours, Keith M. Noble

CHURCH FOCUS number one

THE NEW

Wythenshawe Church

MANCHESTER

by Keith G. Craney

The Church Building, not completed

COMPRISED mainly of Corporation housing estates, built to a symmetrical pattern with acres of generous space used as flower beds, Wythenshawe (pronounced With-enshawe) has earned for itself the name of "Manchester's Garden City". The inhabitants of this miniature city have all moved to their present abodes from various other parts of Manchester where new blocks of skyscraper hotels and apartments, new factories and car parks are being built. In many areas houses have been pulled down to make way for a new motorway and the householders now have new homes in the "Garden City".

It was shortly before the war, about 1935, when a group of Unitarians started to rent a room above a café to hold their Sunday hour of worship; and twelve months later procured a small wooden hut which they converted into a chapel. The war years came and many people were robbed of their homes in Manchester, especially around the Moss Side district of the city where the Unitarian church itself was razed to the ground. When the long cruel years were past many people were homeless and the Corporation had to rehabilitate its citizens elsewhere; thus Wythenshawe, about ten miles to the South of the City was exploited as a new town.

Before long the Moss Side Unitarians discovered that there existed a sister church to the one out of which they had been bombed and they joined it as Wythenshavians. Until twelve months ago these sincere people prayed and pleasured in this one-roomed house of worship. The news, therefore, that the War Damage Commission was to rebuild the Moss Side church at Wythenshawe gladdened the hearts of everyone.

The New Building

As can readily be seen from the picture of the new church, it is as modern in design as it is in outlook. The large window at the end of the main wall is situated behind the chancel in the northern end of the church. The chancel, containing its new electronic organ, pulpit, and choir stalls, can be shut off from the rest of the hall by a sliding partition which converts the "church" into a "church hall" with a stage in the southern end. The stage is built with the obvious intention of producing plays for it has dressing rooms beneath and adjacent to it. The main doors are in the smaller of the two adjoining "outhouses"—the one nearer the camera on the photograph—and lead into the entrance hall with the vestry on the left. The other block of adjoining rooms is used for Sunday school and mid-week activities and has extensive facilities for providing refreshments in the modern kitchen.

Twenty-four years of progression

The most faithful and trusty people who stood by the Wythenshawe church in its saddest and most desperate times will be the happiest couple in the world now that their dream has come true. They are Mr. and Mrs. Sidney Cartland, who were founder-members of the congregation. Mr. Cartland today holds the noble position of Chairman of the Congregation; a position which he has most deservedly earned. Throughout Mr. Cartland's time many ministers have taken Wythenshawe to their charge. The first was Rev. M. Mills who served the church for about two years. The Rev. Arthur W. Vallance, president of the General Assembly, was at one time minister to this new congregation and today, as readers of the "News from the North" column will know, The Rev. John Gill ministers unto its people's needs. Since Mr. Gill took over the joint ministry of Sale and Wythenshawe in 1957 the latter has grown bigger very quickly. The Sunday school now contains nearly fifty children each week, and the evening service about the same number of souls from all age groups. From the Sunday school has been drawn an active U.Y.P.L. and a non-denominational youth club which flourishes every Thursday evening. The U.Y.P.L. is held on Fridays and occasionally attracts a new member who understands that if he attends on Fridays his face will be anxiously sought in the Sunday school.

Here we have a new church with a new generation to keep it open. The Women's League branch which was started by Mrs. Gill with two members has steadily grown to six times its size. The Men's League is still only an idea—but one which will soon surge out to catch its members and keep itself active in many different ways. The Entertainments Committee has already got its hands full with the organisation of socials and parties for the winter ahead. A Drama Group has been suggested and some of the more enthusiastic have mentioned the production of a pantomime for the coming season . . . all these activities and many more suggest a new and zestful congregation—let us pray that all their ambitions be fulfilled and all their dreams come true.

Wythenshawe and The Minister

When asked by the author if he would care to write a few words as the minister of the new church, John Gill painted the following, very vivid, and typically accurate picture of words revealing the true spirit of the Wythenshavians . . . .

"Good evening, Father." A small boy, knees apart, trying hard to ride a push-cycle made for a six-foot man round and round the spare ground. In a corner, amongst a jungle of rose-bay-willow herb his antagonists, cowboys all, shooting him noisily with imaginary revolvers. A dozen kiddies in all, and none more than nine years old. I glance at my watch—it is nine o'clock on a summer's night. Momentarily the battle is silenced until "The Father" is out of sight.

"Across the acre of common to the terrace of shops. At the far end the inevitable "chippy" and outside a score of girls and boys in their early teens use the pool of pale light from the shop window as their stage. Two of the boys are seeing who can out-swear the other, albeit ostensibly in serious discussion. The dawning of the appreciation of sex in life is shining from the eyes of two girls, all lip-stick and pony-tail and natural charm. A hush falls on the rehearsal of life as the parson passes across their private stage.

"Round the corner into the cool, cloistered retreat for old folks we meet an old lady who is too curious to miss anything and so deaf she misses everything, leaning on the arm of an old fellow who misses nothing. "Good night, your Reverence".

"A bus pulls up at the stop. From it men alight smelling of mill and forge and market. Out tumbles a bevy of boys who smell of hair-cream and the local. The boys find their own "stage" by a bright shoe shop. The men disperse along narrow side streets, up untidy garden paths, to be swallowed by the regiment of tiny, pink houses. "Good night, Padre."

"90,000 "souls" live, and move, and have their being within the vastness of Wythenshawe. The challenge of this place is tremendous, and the task baffles the imagination. Yet, with the faith in me, I know that the new church built here will meet the challenge, and men and women will be found brave enough to tackle the job. This "cause" shall not fail.

"I creep back to my own little pink house. This is my home. Soon all except the prowler and the policeman will be abed." Silence over all. Next morning streams of children will be going off to school, hundreds of buses will be taking thousands of folks off to work—a new day begins.

"But today we open our new Unitarian and Free Christian Church."

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Mazzini

Sir: I am glad that at last a leading Unitarian minister has found a word to say for Mazzini, although Guiseppe Valle has had to be a sort of intermediary for Basil Viney.

Since 1927 (my only front-page article appeared in the "Sunday School Monthly" of April of that year, the title, "Mazzini and His Religion") I have been pleading that Mazzini should be recognised as a "Memorable Unitarian". His connection with Martineau was indeed scant, perhaps inevitably so. Martineau was anxious to be known as a Christian, Mazzini declared that he himself was not a Christian. It must have been about the same time that Martineau was declaring that a disbeliever in miracles could not be regarded as a Christian that Mazzini poured scorn on that belief. I was familiar with Mazzini before I had heard of Martineau but if any writer drove me towards Unitarianism it was the former.

Among the "revolutionaries" Mazzini was ousted by Karl Marx. In Unitarianism he has been completely overshadowed by Martineau. I am sure that the world has suffered in consequence. There are plenty of Unitarians today whose religion is more akin to Mazzini's than to Martineau's. We should remember that the Christianity which Mazzini found too narrow is not ours. Prolix he was, but what a passion for Humanity he had! How sorely today does the world need his message embodied in his essay, "On the Duties of Man".

He was described as a "Saint"; he was hailed as "the prophet of the nineteenth century". Why have we ignored him so?

Leeds. John Hinkins

Wittgenstein

Sir: I was delighted with "Layman's" elegant ballade. I was afraid that literature was out.

If Wittgenstein is important, perhaps someone will tell us how and why.

Church Stretton Your ignorant reader, Arnold H. Lewis

Sir: May I add a word from Ecclesiastes I to the rhymed notes of Layman.

Vanity Fare
Herr Wittgenstein and Company
Reduce life to a symbol.
And all that they have meant to me
could be put in a thimble.

"Cogito ergo sum," they say.
Seldom "Je ne sais pas."
These men have thought their lives away
Who only think they are.

My love is for the life that men have wrought.
Not for the thoughts they think they might have thought.

London, S.W.12. Yours, D. W. Whenham

Politics

Sir: May a Unitarian, who is not a "birthright" Unitarian, express surprise at Mr. Blake's letter in your issue of August 8th? He would, it seems, divorce religion from politics.

The orthodox Christian churches preach salvation through faith, but the Unitarian church's concern has surely been to seek, under God's guidance, the truly good life; how is it possible to separate the sacred from the secular in that? Is not the tradition of public service a guidance, the truly good life; how is it possible to separate the sacred just source of pride?

Need any of us feel embarrassed by associations within the Unitarian movement? No one thinks that all Methodists support The Methodist Peace Fellowship, nor—to be tiresomely facetious—does the existence of the C.E. Men's Society suggest that there are no women in the Church of England.

But, to agree with Mr. Blake, of course we must differ as to what first things we wish to put first. We must, at almost any cost, be individually responsible.

Highbridge, Somerset. Yours, P. M. Nicolls

A PEEP BEHIND THE SCENES

By C. Bintcliffe

WHETHER human nature is capable of being changed is a matter for debate, but one characteristic which some twentieth century sons of Adam share with others in the past is the belief that future events are, in some way, already recorded. Time is regarded as an unrolling film, of which we might in the proper circumstances, get a preview. The idea fascinates men just as much as ever it did.

Ah! if only we could know the future. If only we could turn the key of tomorrow's door. What power we should possess. What opportunities would be ours.

This hopeful belief appears to be well-nigh universal, for it marks every age, from the primitive to the more educated. Marching on, it employs many devices in its service. It claims more than a few successes, and wide is its range of presentation.

★

Old Moore's Almanack sprouts an annual crop of predicted fires, losses by rail and sea, political storms and calm weather. Some old women of both sexes peer at the sodden dregs in an emptied tea cup and speak of matters which will doubtless come to pass. Someone looks at the lines on our hands. Lo and behold, there—visible only to the experienced eye—are the sure signs and warnings; an impending marriage, a run of bad luck, a major operation.

In spite of our modern scientific outlooks, there are whole regiments of our fellows who spend time and energy in ascertaining the positions of distant planets in relation to the moment of birth. Others peer into a crystal or gather in seance chamber in the hope of seeing the shape of things to come. On lesser dramatic scale others try to estimate which way public opinion will move in some future issue. But no matter how wide the opportunities for education, no matter how vague or elusive prediction may be, or how unpublicised the failed enquiries, the desire for a preview of tomorrow suffers little or no setback.

It thrived in Ancient Egypt, Rome and Greece, it raised whole catalogues of Medieval and Middle Age superstitions and it still thrives.

Position, wealth, race, upbringing, scholarship or lack of scholarship seems to have little influence on the urge to peep behind the scenes. Morals, manners, ethical codes do not appear to affect it. It ranges from the witch doctor brooding over the entrails of a dead animal to the modern astute business man guarding his health and affairs by carrying a rabbit's foot in his pocket.

★

Even many devout people, though casting a reproving eye on some forms of this belief, hold to the idea that some events are already recorded. Let some discussion on world peace begin, and someone plunges in with a Biblical prophecy of a final world conflict. Call it prediction, destiny, determinism or what we will. It thrives.

To question it can arouse a reaction ranging from abuse to pity, yet without possessing more than average intelligence one cannot but regard much of this human characteristic with surprise. A surprise which admits at the same time that some matters can be anticipated. The experts can tell us the future movements of the tides, the date of the next eclipse. The reports of the weather twenty-four hours hence causes us no surprise. We can make estimates and near guesses of some future circumstances. If we offer a bone to a starving dog, we know in all probability that he will take it. We can anticipate the expression which will appear on our employer's face if we ask

(continued on page 25[illegible])

THE CALENDAR OF THE CHURCHES

SUNDAY, AUGUST 30, 1959

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavener
Aberystwyth, New Street, Meeting House, 11, Mr. Sydney Herbert
Altrincham, Dunham Road Chapel, 11, Rev. S. Morris, 6.30, Mr. W. Needham
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 6.30, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. W. Waddington
Billingshurst, Free Church, High Street, 11, Rev. John Kielty
Birkenhead, Unitarian Church, Bessborough Road, 6.30 (September 6) Mr. F. A. Fitzpatrick
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Dudley Richards
Birmingham, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Mrs. A. Nightingale
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Supplies
Bolton, Walmsley, 3.15, and Halliwell Road, 6.30 Rev. Kenneth Wright
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Rev. D. E. Richards (Tape recording)
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
Bridport, Unitarian Chapel, 11, Rev. G. Randall Jones
Brighton, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Dr. Jeremy Goring
Bristol, Oakfield Road, 11, Dr. Jeremy Goring, 6.30, Mr. R. L. Nicholson
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 6.30, Rev. A. J. Martin
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mrs. Inge Hyde
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 11.15 and 6.30, Rev. John M. Quirk
Chester, Matthew Henry's Chapel, Trinity Street, 11, Mr. Strachan, 6.30, Miss C. T. Herford
Chesterfield, Elder Yard Church, 10.45 and 6.30, Supply
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coventry, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Supply
Derby, Friar Gate, Unitarian Chapel, 6.30, Rev. K. Sherratt
Ditchling, Old Meeting House, 10.45, Rev. Basil Viney
Doncaster, Free Christian Church, Hall Gate, 11, Mr. S. B. Shepherd, 6.30, Mr. A. Graves
Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Wightman
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Kirkham
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
Dundee, Unitarian Church, 53, Constitution Road, 11, Rev. G. D. Forty
Edinburgh, St. Mark's Church, Castle Terrace, 11, Rev. Bruce Findlow
Exeter, George's Chapel, South Street, 6.30, Mr. Norman Stevens
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. John L. Brown
[illegible], [illegible] Street, 2, Sunday School, 10.45, Mr. F. L. Scott, 6.30, Mr. S. Rix
Gloucester, Barton Street, 3, Rev. John M. Quirk
Guildford, Ward Street Church, 11.15, No Service
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
Halifax, Northgate End, 10.45, Rev. J. B. Tinker
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. [illegible] Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
Horsham, Worthing Road, 11, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 6, Rev. J. B. Tinker
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn
Kendal, Market Place, Unitarian Chapel, 6.30, Rev. T. M. Wardle
Kidderminster, New Meeting House, 11 and 6.30, League Services
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Watson
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Mr. Allen Kirby
Lewes, Westgate Chapel, 11, Mr. J. Newman
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kennedy
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. C. A. Piper
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Mitchell
Liverpool, Gateacre Chapel, 11, and 6.30, Rev. S. R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
Liverpool, Hope Street, 6.30, Mr. A. H. Nott
Liverpool, Ullet Road, 11 and 6.30, Rev. E. B. Short
London, Bell Street, Edgware Road, 6, Rev. F. Hewerdine
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilson
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Sutton
London, Forest Gate, Upton Lane, 6.30, Rev. E. G. Green
London, Golders Green, Hoop Lane, 6.30, Rev. K. C. Tregaskis
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Mr. J. Newman (also 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Dr. Mortimer Rowe
London, Highgate Hill, Unitarian Church, 11, Rev. K. C. Tregaskis
London, Ilford High Road, 6.30, Mr. R. H. Cooper
London, Islington, Upper Street, 6.30, No Service
London, Kilburn Unitarian Christian Church, Quex Road, No Service
London, Lewisham Unitarian Church, High Street, 11, Rev. A. J. Long
London, Leytonstone, Lea Bridge Road, Knotts Green, No Service
London, Mansford Street Church, Bethnal Green, 6.30, Mr. G. E. Prentice
London, Richmond Free Church, Ormond Road, 11, Rev. R. H. Dobson, 6.30, Rev. A. Peaston
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. A. Peaston
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peaston (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. A. J. Long
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. E. W. Deakin
Macclesfield, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley, Unitarian Church, Chapel Lane, 6.30, Rev. David C. Doel
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. E. A. Wrigley
Manchester, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Pastor D. Mills
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. Cottier
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian Cross Lane, 6.30, Supply
Manchester, Platt Chapel, Rusholme, 6.30, Miss P. J. Humphrey
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkins
Manchester, Stand Chapel, Whitefield, (September 6) 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 Rev. Kenneth Sherratt, 6.30, Supply
Marple, Unitarian Hall, 31, Stockport Road, 11 each Sunday
Mexborough, Free Christian Church, 6.30, Supply
Middleton, Old Road Chapel, 3.15, Rev. David C. Doel
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
Northampton, Kettering Road Church, 6.30, Rev. H. L. Short
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30,
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Rev. E. H. Keighley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunnill
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Rev. E. J. Williams
Ringwood, Hants, The Meeting House, 11, Rev. Francis Terry
Rivington Chapel, nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
Rotherham, Church of our Father, 10.45 and 6.30, Rev. E. Phillips
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
Sheffield (Attercliffe), 6.30, Supply
Sheffield, Fulwood Old Chapel, 11, Supply
Sheffield, Unity Church, Crookesmoor Road, 11, Rev. E. D. Davies
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 11 and 6.30, Student
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of the Saviour, London Road, 6.30, Mr. Eric Kay
Southend-on-Sea, Darnley Road, 6.30
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Supply
Stockton-on-Tees, Wellington Street, 6.30, Mr. S. Leys (also 11, 2nd Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
Swansea, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
Swansea, Pennard Free Christian Meeting House, 11, Rev. L. Baker Short
Swinton, Swinton Hall Road, 6.30, Mr. F. Johnson
Taunton, Mary St. Chapel, 11, Rev. Wm. Millar
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kemble
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. [illegible]
Torquay, Unity Church, Montpelier Road, 11, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 6, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30, Miss M. K. Garry (Last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11, Mrs. S. R. Butler, 6.30, Rev. E. H. Shaw
Walsall, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
West Bromwich, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, first Sunday in the month)
Whitby, Flowergate, 2.30 Rev. G. W. Parkinson
Wilmslow, Dean Row, 10.45, Styal, 6.30, Rev. A. B. Downing
York, St. Saviourgate Chapel, 6.30, Miss A. Whitaker
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2.; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship. Rev. R. H. [illegible], 112 Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. Emerson, Manse Telephone LX 5523
Unitarian Fellowship of Australia, 1 [illegible] Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Supply
Vancouver, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. W. J. [illegible]
Wellington, Services suspended—Enquiries—Mrs. Worth, Tel. 40-272

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Maurice C. Barnes

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continued from page 250

for more wage. For in these matters we have previous experience but these are hardly in the same order as the chancy arrangements of wet tea-leaves or the influence of distant stars on we mortals.

★

A researcher in disease taking precautions against an epidemic by virtue of previous research is one matter, a dabbler in dreams trying to get a preview of tomorrow's horse race are poles asunder. The one rests on foreknowledge and clear insight, the other is like guessing the movements of a black cat in a locked and darkened cellar. Insight, moral and spiritual forth-telling are worlds apart from Godless curiosity.

It is insight which marks the difference between the devout belief in Biblical prophecy and the Hebrew prophets themselves. The prophet's motive in speaking of the future has nothing in common with his successors, the curiosity dabblers. By his insight into human nature and an inspired belief in moral verities the prophet declared that certain consequences would follow certain ways of living, but if the ways of living were changed the consequences could be different.

Jonah, the prophet, told the people of Nineveh that their city would be overthrown in forty days. The forty days passed. The city was not overthrown and Jonah decidedly peeved about the matter took himself off under the juniper tree to wrestle with the problem.

The future of Nineveh was not what it might have been. Neither is our future wholly decided. It could be "holy" decided by what we are and do. Tomorrow is today's future. We can't predict the winner of the two-thirty race but we can please ourselves about betting on it.

IT OCCURRED TO ME

By Muriel Hilton

HUMILITY, that most precious, rare and endearing quality which is utterly unself-conscious and the ground of true love is difficult to speak and write of. We comprehend it most fully when we are aware of it in people, especially those who have attained world renown and who have not become spoilt by the acclamation of the admiring crowds who always pour out adulation to the famous.

Recently I have been privileged to read the Royal College of Music Magazine in which forty men and women pay tribute to Vaughan Williams. The composite impression is most moving and beautiful. Here is a man of child-like simplicity, one who abhorred pomp and appearance, and with that rare quality of humility which made him one of the few really great men of our time. There is a touching account from Ruth Gipps of the occasion when Vaughan Williams gave her ten-year-old son who had written a composition for some church music an hour's "free lesson". She had been a pupil of Vaughan Williams and had written to ask if he would see the boy for "a quarter of an hour". The reply was an invitation to bring him for the afternoon and to tea. She writes, "I had the extraordinary experience of watching the world's greatest composer giving an hour's free lesson and talking as man-to-man to a boy of ten . . . V.W. went through every item in detail, discussing the part-writing as if for a performance. At one point he criticised a low note for the trebles and then after further study said, "No, I think perhaps you're right."

The final advice he gave the lad was, "Never try to be original. If you are original you needn't try. If you aren't, no amount of trying will make you so." Yes, Vaughan Williams had a rare humility and was "a man so great that he could treat every person he met—even a boy of ten—as an equal."

Marriage

WATKINS-SMITH. On August 7th, 1959 at Newington Green Unitarian Church, Trevor Lewis, only son of the late Rev. Mathew Watkins to Kathlyn Joyce, daughter of Mr. & Mrs. R. H. Smith of Stoke Newington, by Rev. J. Reece Walker with Rev. Lawrence Redfern assisting.

Address: 109 Inderwick Road, London, N.8.

Clara Dennis

With the passing of Clara Dennis on Monday, 10th August, at the age of 88 years, the Christian (Unitarian) Church, Mossley, has lost not only its oldest living member but also a noble lady. Her devotion to the cause which she served in many ways and her practical interest in the wider affairs of the local community was an inspiration to all who had the honour of knowing her. Members of the church gathered to pay their tribute to her at the funeral service held on Wednesday, 12th August.

D.S.

Printed by SOUTH ESSEX RECORDERS Ltd., High Road, Ilford, Essex, and Published by THE INQUIRER PUBLISHING Co., Ltd., at the Temporary Office, 14 Gordon Square W.C.1.—Manchester (Wholesale) JOHN HEYWOOD, Deansgate. Saturday, August 29, 1959